THE

HERALD OF TRUTH.

And HE that sat upon the throne said, "BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5

VOL. I. NOVEMBER 24, 1825. No. 16.

ON THE QUALIFICATIONS FOR PRESENT AND FUTURE FELICITY.

The following beautiful passage in the Psalms is peculiarly illustrative of the qualifications requisite for our present and future felicity: "Who shall ascend unto the hill of the Lord? or who shall dwell in His holy place? he that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully," Psalm xxiv. 4, 5.

The more we study the divine oracles, the more we shall find in them those infinitely varied instructions which are suited to all minds, and to all states. Sometimes, like the divine commandments, delivered with thunder and lightning from mount Sinai, these instructions are ushered in to the rebellious and idolatrous in a terrific form, while to the humble and the meek they put on the most persuasive and winning attraction. That the human mind may have a general and determinate view of their excellence, they are sometimes comprised in very few words; at other times they are more minutely explained, that the attention and the understanding may be awakened to a clearer comprehension of what the memory has easily retained: often too they are enveloped in the shade of parable, lest the wicked and deceitful should profane them. Thus has the infinite goodness of God left nothing undone that may direct us unerringly in our way to happiness, and lead us to Himself, the eternal fountain from whence alone it can be derived.

The first requisite which the Psalmist prescribes for our attainment, before we can arrive at the hill of the Lord, or stand in the holy place, or attain to a heavenly state, is clean hands which relate to the activities of the mind in outward operation; and that our actions, however plausible and orderly, may be truly so in intention as well as form, we are instructed that they must have the accompaniment of a pure heart, or a rectified will; and this can only be required in the degree that it is elevated from selfish and worldly to heavenly pursuits. "My son give me thy heart," is the invitation of the Almighty to the children of His love. The prophet Jeremiah describes the heart, in its natural

state, " to be deceitful above all things, and desperately wicked;" and till it has undergone a thorough change, it can be in no state to be offered up to God. Without a purification of the inward principles and attachments of the heart, our actions or hands will be inwardly defiled, and be subject to the rebuke of our Lord to the Pharisees, who mindful of, and scrupulous in, their ceremonies, while neglecting the inward purity of the heart and mind, were compared to painted sepulchres.

It is lamentable to reflect, that among many of those with whom the outward forms of religion maintain their regular course, its vital principle is so little regarded. How many there are, who, lifting up their souls to vanity, and abounding in deceitful professions and asseverations, are prevented from ascending to the hill of the Lord, and standing secure in His holy place! Can the ambitious man, whose views terminate in worldly power and possessions, while thoughtless of eternity, ascend in such a state to the mount of God? Surely not.—Though his natural mind may be buoyed up with an apparent elevation, heightened by surrounding flatterers, his spiritual mind will sink lower and lower, in the degree that he thinks little of heaven and much of the world; and this will be the tendency of his career, till he discovers the secret of making worldly means subservient to heavenly uses. From the gulph of avarice, the abode of inordinate and often of ill-acquired wealth, from unclean hands, the imprisoned spirit cannot rise, whose insatiate views are ever defeating its rational enjoyments. The ungovernable temper, whether fretful or domineering, which destroys domestic harmony and peace, must be subject to continual remorse and restlesness; and the revengeful and unforgiving one, so long as it continues such, must remain in a state hopeless of the forgiving mercy of God. The mind which can practice fraud and deceit, which act as inward poison, is totally unfitted to breathe the pure atmosphere of heaven, where thoughts are in tacit communication, and where hearts speak. From that happy region, that holy hill of God, to which the Psalmist invites our asent, the adulterer, who deceitfully meditates the destruction of his neighbor's happiness for his own sensual and momentary gratification, will be forever excluded. In the abodes of love and charity, the selfish and impure in sensuality would find torment instead of delight, nor can selfishness in any form find admittance, where the highest gratification is our neighbours' good. The selfish mind, it is true, will often put on an imposing aspect, will approach with gentleness, and mildness, and will quietly steal upon the unguarded, in order to accomplish its own ends, but on the discovery of its purpose, it will prove to be a wolf in sheep's clothing, and will be shunned by every liberal and disinterested character. The Sabbath breaker, who pays no regard to that holy day, as a day of instruction and devotion, or who blends a slight attention to its forms with thoughtless dissipation, dividing the day between them, has no share in the promise held out by the prophet Isaiah: " every one that keepeth the sabbath from polluting it, even them will I bring to my holy mountain, and make them joyful in my house of prayer." chap. lvi.

Let us then constantly and seriously examine ourselves, that we may guard against our spiritual enemies, which are too apt to lurk unperceived in our thoughts, purposes, and affections, and to obstruct the way to those acquisitions, which are indispensably necessary to qualify us for the enjoyment of present and future felicity. Our Lord has condescended to give us an epitome of the requisite qualifications in the love of God and our neighbour; and the prophet Micah, in harmony with this divine teaching, sets forth what is required of us,—"to do justice, to love mercy, and to walk humbly with God:"—and it is well worth our consideration, that though these divine documents may be contained in the motto of a ring, they are capable of admitting infinite unfoldings in the human mind and outward practice, through time and eternity, since there are no bounds in the degrees of advancement towards perfection.

To do justice, we must venerate and love God above all things, who has given us life, and the laws by which this life may be rendered eternally happy; and in regard to our neighbour, we must on the same principle, treat him as we would wish to be treated; by involving mercy we shall acquire a benevolent, forgiving, and disinterested spirit: and preparatory and consequent to these attainments, we must walk humbly with God, for without humility we cannot gratefully acknowledge and receive his gifts. That pride in human nature which elevates itself in fancied attainments or worldly possessions, turn away from God, and like the earth averting itself from the sun, loses the light of his wisdom and the heat of his love; and though the mind in this state may be all alive to the allurements of self-importance, and to perishable worldly views, it remains in an inward state of torpid coldness and spiritual death. Let us then unremittingly endeavour after the invaluable spiritual attainments held out to us, and implore the divine aid that we may have clean hands and a pure heart, and be free from vanity and deceit, that we may gradually arrive at the mount of God, and be numbered with the faithful in the regions of endless felicity. J. A

FROM THE UNITED STATES LITERARY GAZETTE.

[*Published in Boston.*]

HEAVEN AND HELL.

Just published and for sale by Cummings, Hilliard, & Co.

A treatise concerning Heaven and its wonders, and also concerning Hell; being a relation of things heard and seen. From the Latin of EMANUEL SWEDENBORG—originally published at London in the year 1758.

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OF HEAVEN.—Introduction; That the Lord is the God of Heaven; That the Divine of the Lord make Heaven; That the Divine of the Lord in Heaven is love to Him and Charity towards the Neighbour; That Heaven is distinguished into two Kingdoms; That there are Three Heavens; That the Heavens consist of innumerable Societies; That every Society is a Heaven in a less form, and every Angel a Heaven in the least form; That the Universal Heaven in One Complex resembles one man; That every society in the Heavens resembles one Man; That hence every Angel is in a perfect Human form; That it results from the Divine Human of the Lord, that Heaven, in the Whole and in Part, resembles a man: That there is a Correspondence of all things of Heaven, with all things of Man; That there is a Correspondence of Heaven, with all things of the Earth; Concerning the Sun in Heaven; Concerning light and heat in Heaven; Concerning the Four Quarters in Heaven; Concerning the Changes of State of the Angels in Heaven; Concerning Time in Heaven; Concerning Representatives and Appearances in Heaven; Concerning the Garments with which the Angels appear Clothed; Concerning the Habitations and Mansions of the Angels; Concerning Space in Heaven; Concerning the Form of Heaven, according to which Consociations and Communications have Place there; Concerning Governments in Heaven; Concerning Divine Worship in Heaven; Concerning the Power of the Angels of Heaven; Concerning the Speech of the Angels; Concerning the Speech of Angels with Man; Concerning writings in Heaven; Concerning the Wisdom of the Angels of Heaven; Concerning the State of Innocence of the Angels in Heaven; Concerning the State of Peace in Heaven. Concerning the Conjunction of Heaven with the Human Race; Concerning the Conjunction of Heaven with man by the Word; That Heaven and Hell are from the Human Race; Concerning the Nations or People out of the Church, in Heaven; Concerning Infants in Heaven; Concerning the Wise and the Simple in Heaven; Concerning the Rich and the Poor in Heaven; Concerning Marriages in Heaven; Concerning the Employments of the Angels in Heaven; Concerning Heavenly Joy and Happines; Concerning the Immensity of Heaven.

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Death; Concerning the third state of Man after Death, which is the state of Instruction of those who come into Heaven; That no one comes into Heaven from immediate Mercy; That it is not so difficult as is supposed to live a life which leads to Heaven.

OF HELL.—That the Lord rules the Hells; That the Lord casts no one down into Hell, but that the Spirit casts himself down; that all who are in the Hells are in Evils and the Falses thence derived, originating in the Loves of Self and of the World; What is meant by Infernal fire, and what by Gnashing of Teeth; Concerning the Malice and Wicked Arts of Infernal Spirits; Concerning the Appearance, Situation and Plurality of the Hells; Concerning the Equilibrium between Heaven and Hell; That man is in Freedom through the Equilibrium between Heaven and Hell.

REMARKS ON THE ABOVE, [FROM THE SAME PAPER.]

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If knowledge be valuable in proportion to its use, that knowledge, which relates to the eternal condition of man, has unequalled claims on our attention. The whole duty of the present life is to prepare for that world which we are destined to inhabit: and it is evident that every purpose is best accomplished, when the means are determined by our knowledge of the end. So little is known at the present day respecting the spiritual world, that the subject can be unimportant to none. To those, who believe that "there is nothing covered which shall not be revealed, nor hid which shall not be made known," the subject cannot be regarded as one, respecting which curiosity is impious or investigation hopeless. The light which has already been given in the Gospel, is of itself a pledge that more will be revealed. He who has commenced the work is worthy to complete it.

In the Jewish dispensation a future life was not revealed. Rewards and punishments were consequently temporal. Possession of the promised land, health, and plenty, with peace or successful war, were the rewards of obedience: famine, the sword and pestilence, the punishments of the disobedient. These were the sanctions of the Mosaic law; and they were accomodated to the character of the nation, to which they were communicated.

In the Gospel, life and immortality are brought to light. Eternal happiness is promised as the reward of virtue,---eternal misery as the punishment for vice. These sanctions are not understood as the necessary results of particular modes of conduct, but as annexed to such conduct by the arbitrary will of God. In what future happiness and misery consist, has not been known. The literal representations of scripture are rejected. Hope and fear fill the imagination with scenes de lightful or terrific, and the soul is suspended in anxious uncertainty respecting its eternal destiny.

In the volume which now invites the patronage of the public, the veil, which has hitherto separated the natural and spiritual worlds is drawn

aside. The mode of existence, the occupations and functions of spirits are described. The mind is left unembarrassed with questions respecting its own essence, and its mode of operating without the material body. It is shown that man lives a man after death; and enters upon that state, for which he is prepared by his life in the body.

In this work it is also shown that heaven and hell are not states of arbitrary appointment. Happiness and misery are shown to be necessary consequences of good and bad conduct. The happiness of heaven cannot but be enjoyed by those, whose will and affections are conformed to the commandments of God. Misery is necessarily the lot of those who have not regulated their lives by the divine law. Love of the Lord and of man are the sources of all happiness; they therefore constitute the ruling principle in heaven. Love of self and of the world are the sources of all misery; therefore they are the ruling principle in hell.

These are doctrines contained in the spiritual sense of the Sacred Scripture. Thence they are deduced and proved to the perfect assurance of those who candidly and carefully seek the truth in the love of it, and desire to know the will of God that they may do it.

In a state of acknowledged ignorance respecting the mode of future existence, a possibility, that the information which SWEDENBORG communicates, is true, should induce all to examine the subject with attention and without prejudice. To promote and facilitate such investigation, is the design of this publication.

CONCERNING THE DIVINE PROVIDENCE, AND CONCERNING ACTIVE AND PASSIVE USES.

I have often admired a beautiful observation in the sermons of Dr. Jortin, in reference to our Lord's words, "what man is there among you having a son, who if he should ask of him bread, would give him a stone"—the observation is, when we ask of the Lord bread, He will not only not give us a stone, but when we ask of Him a stone, He will often give us bread.

As the christian life advances towards maturity, the state of innocence in wisdom will be equally progressive, till the desire of being led by the Lord will become not only a subject of prayer and submission, but also of delight: though in the beginnings of this state many severe trials from grievous temptations will occur, since the thoughts of the Divine Providence are not our thoughts, and the inscrutable ways of the Divine Wisdom are not our ways. Hence, in the desire to be led by the Lord, there often lurks a latent desire to lead ourselves, or at least that Providence would lead us by the way that we should chuse.

We sincerely desire health that we may more fully engage in active uses; but the Divine Providence confines us to a bed of sickness: we would gladly enlarge our worldly means to promote spiritual ends; but these means are narrowed by unforeseen circumstances: so that at the time when we appear to ourselves most desirous of the divine leadings, we are too apt, from finding our darling schemes crippled and rendered abortive, to repine at the very course in which we earnestly pray night and day to be guided and directed: We are sadly disappointed at being kept from active uses, not considering, that there are passive as well as active uses. During sickness, we are at the school of patience and resignation; from privation we are taught dependance; and our worldly means being circumscribed may raise our minds to nobler objects; if our spiritual friends, with whom we should desire more frequent communications, are removed to a distance, we have constant access to our best friend, by prayer, and meditation on His Divine Word, which will improve our connexions with heavenly societies: thus during these trials, varied modifications of state may be forming for active uses, to be resumed in a better tone and spirit, with a more complete surrender of the proprium or self will, and in a more confirmed state of meekness and humility; so that our actions, though apparently of the same form, may differ widely in their interior character. The reply that should satisfy our sometimes secret curiosity, and prying investigation of occurrences under divine controul, is, that all the views of the Divine Providence look to eternal ends; it is therefore the duty of every sincere christian, while he acts from the best rational and sober judgment which he is endowed with, not to think of blending his imperfect schemes and purposes with the divine controul, but, like the industrious husbandmen, to watch his opportunities to make the best use of them, and to acknowledge at heart, that the events of life, like the changes of the season, are above the reach of his limited powers; thus may he gradually advance to that sweet dependance, which silencing murmurs, can alone, by a total submission, bring peace and tranquility of state, and open the mind to a satisfactory though a feeble comprehension of the infinitude of those four words, "Thy will be done." * *

FOR THE HERALD OF TRUTH.

Mr. Editor,

You will much oblige a constant reader by giving an explanation of Rev. xix. 17, 18, 19, and also of Ezek. xxxix 17 to 20. The subject treated of in these passages is dark and mysterious. How the fowls of Heaven, and the beasts of the field are to eat and drink and be filled

at the table of the Lord, is to me inconceivable; and also that they are to drink blood and eat, not only the horses and horsemen, but are even to feed upon chariots. Strange indeed: How can birds and beasts eat chariots which are made of wood and iron? And how can we conceive of such things being placed upon the Table of the Lord for a supper, mixed with the carcases of man and beast! Yours, &c.

S. T. H.

EXPLANATION.

Ezekiel xxxix. 17, 18, 19, 20. "*And thou son of man, thus saith the Lord God; speak unto every feathered fowl, and to every beast of the field, assemble yourselves, and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood.*"

"*Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams of lambs and of goats, of bullocks, all of them the fatlings of Bashon. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice, which I have sacrificed for you.*"

"*Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.*"

The passage referred to, in the above enquiry and which is similar to the one just quoted is as follows.

Rev. xix. 17, 18, 19. "*And I saw an angel standing in the Sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God;*"

"*That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*"

In order to derive any advantage or instruction from the above, it is necessary to possess some knowledge of the internal sense of the word, and this can only be obtained through the medium of correspondence, i. e. the resemblance between things spiritual and things natural. There are two great principles, which are continually emanating from God, and which although they exist in him as one, are nevertheless received by us as two, and are also manifested as two, throughout all the works of creation. These principles are GOODNESS AND TRUTH, and every thing in the universe has relation to one or the other of these. To trace this relationship in the world of nature would be pleasing and instructive, but at present time will not permit.

The human mind is composed of the understanding and the affections. Truth belongs to the understanding, and goodness belongs to the affections. Knowledge, wisdom, light, discernment, idea, thought, faith, doctrines, &c. have relation to truth and belong also to the understanding, but love, hope, charity, heat, kindness, benevolence, tenderness, patience, meekness, &c. have relation to goodness and belong also to the affections. In order to prepare a man for happiness these great and prolific principles are equally necessary. Truth will teach a man his duty, and goodness will induce him to do it.

Truth is represented in the divine word by different natural things according to its particular application or use, thus when its purifying quality is treated of, it is represented by water, because water possesses the power or quality of removing or washing away natural or material impurities. It is also represented by water, when its nourishing or productive quality is spoken of, for as water enables the earth or ground to bring forth fruits, so truth enables goodness to become productive. As truth has the power of combatting and overcoming errors it is frequently called a sword or two edged sword. When truth is united with good and becomes more completely a principle of life it is called blood or wine. It is also frequently called light because it enables the mind to discern and distinguish.

There are also similar reasons, why goodness or love should be represented by different things, as by heat or fire, to denote its ardent desire to promote happiness. This was the reason of the perpetual fire on the altar, in the Israelitish church, thereby representing the everlasting mercy, goodness and love of the Lord. When truth or faith on account of its fructifying quality is called water, then goodness or love is called land, and as land can produce no fruit, without water or water without land, so neither can love produce any spiritual fruits without faith, or faith without love. And to look for salvation by faith alone, is as absurd as to expect a crop of wheat from the surface of the ocean. The same relation that exists between goodness and truth, exists also between those things by which they are represented; as food represents goodness and drink truth, and flesh goodness, and blood, truth, and woman, goodness, and man; truth, &c. But it should be remembered there is the same relation existing between the evil and the false as between the good and the true. The real meaning must therefore be according to the subject treated of and whether it be good or evil. In the subject now before us the meaning is to be understood in a good sense, and the state of the future church is treated of when goods and truths of every kind and degree, shall be received, understood and reduced to life.

By Chariot is signified a choice system or collection of heavenly truths and goods drawn from the holy Word.

By horses, is to be understood the knowledges of those truths and goods, and by horsmen, or those that sit on the horses is signified wisdom or direction from above. By kings, captains, and mighty men

are signified the leading and most important truths of the church derived from the word. By rams, lambs, goats, and bullocks, are represented all things relating to innocence, love, charity and goodness; all of them fatlings of Bashan, signifies the high cultivation of all these virtues in the natural man, from a spiritual origin. By the angel standing in the Sun, is signified the Lord in his divine love, by crying with a great voice, is signified the ardour and zeal of the divine love, for the happiness of man: by the fowls that fly in the midst of Heaven, is represented the thoughts and perceptions of those who love spiritual truths, or it may be said to represent their intellectual principle the thoughts and ideas of which, can spiritually fly like birds from one subject, place or region to another. The beasts of the field represent the will principle in man, or rather the affections and qualities of that principle. By the mountains of Israel is meant a high state of the church, or in other words it signifies the New Jerusalem. By the great supper or sacrifice, is signified the great abundance of heavenly truths and goods, presented to mankind through the medium of the new dispensation. A summary view of this subject will then be as follows. That the Lord in infinite love and mercy has now introduced through the New Jerusalem heavenly truths and goods in the greatest abundance, for the benefit of man, and invites all who are willing, to partake, assuring them that this grand repast will afford them all the delight, all the satisfaction and all the happiness that heart can desire. And it is a fact that all who accept this kind invitation, find, like the Queen of Sheba, that the half had never been told, and they can also exclaim with Paul, "that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, of all those glorious things which God hath prepared for those who love him."

Rev. xix. 19. *And I saw the beasts and the kings of the earth, and their armies gathered together to make war with HIM who sat on the horse, and with his army.* It is asserted by SWEDENBORG, that enlightened servant of the Lord, that this verse "signifies that all the interiorly wicked, who have made profession of faith only, with their leading men and their adherents, will impugn the Lord's divine truths in His Word, and infest those who are to be of the Lord's new church. By the beast are signified they whose religion is grounded upon faith alone; that it means only those who are interiorly wicked, and profess that religion, will be seen below; by kings of the earth are signified they who are more deeply immersed than others in the falses of that religion, consequently the leading men in it: for by kings of the earth are signified they who are in truths of the church derived from the Word, and in an opposite sense they who are in falses, in the present instance they who are in falses: by their armies are signified all among them, who in like manner are in falses; by making war is signified to impugn, because by war, in the Word, is signified spiritual war, which is a war of what is false against truth, and of truth against what is false; by Him who set on the horse, is meant the Lord as to the Word;

and inasmuch as they cannot make war against the Lord Himself, but against His divine truths which are in the Word, and thus they also make war against the Lord, because the Lord is the word, therefore this is meant by making war with Him who sat on the Horse: that by an army are signified they who are in divine truths, and so, in the abstract, divine truths themselves consequently they who are of the Lord's new heaven and new church.

FURTHER ANSWERS TO THE QUESTIONS OF QUERIST PUBLISHED IN HERALD No. 10, p. 206.

Question 11th, "*How do you prove that perfection is not attainable in the eternal world?*" 93.

Answer. By this circumstance, that man can never become a god.

Question 12th. "*Can you prove that God is not angry with the wicked every day!*" 102.

Answer. The Apostle John informs us that God is Love, but we are no where told that God is anger. It is true that a man may by sin bring himself into that perverted state, that every thing will appear different from what it really is. Thus "he will put bitter for sweet, and sweet for bitter, light for darkness and darkness for light," and he may also put anger for love and love for anger. And as good and evil are in direct opposition, it is not to be wondered at, that he who is in evil should delight in it, and that he should hate every thing that disagrees with his vitiated state and corrupt inclinations. Thus therefore the goodness of God appears to him to be evil, and the love of God appears to him to be anger. Querist will undoubtedly admit that God loves the righteous man. Now let us suppose that this righteous man becomes very wicked. He changes from virtue to vice, from good to evil.—Must it then follow that because a poor frail man has changed, that God must change too? Let us examine this idea a little farther. Man has changed from good to evil, and God has changed from love to anger. These changes appear to me about equal and very similar. And besides it is giving man the power of changing God as often as he pleases, and it would follow that as continual changes are taking place amongst men, God must be continually changing too. And thus instead of an unchangeable God, he would be nothing but change, and we should never know where to find him or how to call upon him in an acceptable manner.

Question 13th. "*How do you prove that God's power is not absolute?*"

Answer. The Omnipotence of God is not called in question in the New Church, but then it is not believed to act or operate arbitrarily, but according to divine order. The very existence of sin, of ignorance, or of any evil, is a proof of this.

Question 14th. "*From what part of scripture do you learn that God has to struggle and endeavour to restore his creatures to order?*" 114.

Answer. Isaiah v. 1, 2, 4. "*My well beloved hath a vine-yard on a very fruitful hill: And he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. What could I have done to my vineyard that I have not done to it? Lord, thou wilt order peace for us: for thou also hast wrought all our good works in us?*" Isaiah xxvi. 12. "*I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.*" xxvii. 3. Also in other places, as "*How often* WOULD I HAVE GATHERED YOU *as a hen gathereth her chickens under her wings, but ye* WOULD NOT." "*But Jesus answered them, my Father worketh hitherto and I work.*"

ON THE NECESSITY OF THE ETERNAL JEHOVAH'S BECOMING THE INCARNATE GOD FOR THE REDEMPTION OF MANKIND.

Before the absolute necessity of Jehovah's becoming our Redeemer can be clearly comprehended, it must be seen from the nature of man's fallen state, what kind of redemption that state required. We will not pretend to say, what was his state when he came out of the hands of his creator; but rather attempt to show how much he falls short of that excellency, which his capacities fully indicate, that He who gave him being, intended he should possess. Every man from infancy is actuated by an affection for knowing. This affection which is proper to the *human race* exercises itself during the stage of infancy in acquiring the knowledge of things merely external, that is, such as affect the corporeal organs of the body.

Man being intended by his Maker, to comprise within himself every human perfection, it seems highly proper he should commence his existence in the ultimates of divine order, and in such ultimates first begin to know and to be affected; that from mere ignorance and brutality he may, by degrees, ascend from the lowest towards the highest. For as in walking, every step we take supplies a fresh basis for another step, so every advance we make in knowledge and the practice of it, forms a basis for further advances; and this will be the case to eternity. We are not then fallen on account of the feebleness and ignorance of our first state when we enter into the world, but our fall consists in inheriting successively strong propensities from our forefathers that attach us to things which are inferior, and thus hinder our advancement in the knowledge, love, and practice, of things which are superior.

The mind of man is so constituted, as to be affected by earthly and heavenly things, externally, by earthly, and internally, by heavenly things. Man hath an external degree of mind and an internal, sometimes called the external and internal man. If we examine the nature of those affections, intentions thoughts and actions of man, denominated wicked, we shall find them all to belong to the external man; and while that state continues, the internal man, that is the internal degree of his mind, is closed, so as not to admit heavenly principles, which enter by an interior way. When an individual is delighted only with things external, thus when he is merely selfish and worldly minded, and has no affection for things of a heavenly nature, and the Lord, but rather hates them, that degree of his mind designed to be the subject of heavenly principles, is, as it were, dead, and this state of the mind in the Scriptures is called spiritual death. In other words, this spiritual death is a separation, or rather a disjunction from heaven and the Lord; such disjunction, is damnation, and the state or condition of it is hell, to redeem mankind from which Jehovah became *man*. For previous to the Lord's incarnation, the case of the individual mentioned above, was the case of nearly all men: on account of which, utter destruction was at hand.

This ruinous state of man required the incarnation of Jehovah, to deliver him from it; for, by his total degeneracy, he had subjected and joined himself to hell. Therefore it became necessary, that hell should be dispossessed of its dominion over man, and be kept in subjection by the Lord. This could not be done by man, because the nature and bent of his own active mind became one with hell. He could not receive power from the Almighty to effect his deliverance from hell, because the pure love and wisdom of the Deity could not then affect him, so as to produce a sensibility of their presence. Man has a sensibility of the presence of goodness and truth when his mind is excited and rightly directed to love and practice those things which God has commanded in His Word. That this sensibility could not have been given if Jesus Christ had not come, He teaches in His Word, John xv. 22. "*If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin.*" They certainly would have had sin in the strict sense of the word, if they had acted contrary to the laws of order: but if the Lord had not come, the presence of divine truth could not have operated upon them, so as to convince them that what they loved and practised was sinful in the sight of God. Agreeably to this it is written, chap. ix. v. 41; "*Jesus said unto them* (some of the pharisees) *if ye were blind ye should have no sin, but now ye say we see, therefore your sin remaineth.*" Should any one be totally ignorant that what he does is wrong, if he be without means of information, he is not blameable in the sight of God or reasonable men; but if light be given into his understanding, and he can discern the evil of his own doings, and hath power given to put away the evil from his practices and neglects to do it, in this case sin remaineth; for when truth and good, and

power to resist evil, are given, and the end is not answered, no other rational means remain; and when the soul is so vitiated that it cannot be changed by the means given, it *must remain unchanged for ever*. If the degraded state of man when the Lord came into the world was such as we have shewn above, what less than *Omnipotence* could effect his *redemption*, and remove evil and its influence so far from man that in his degraded state he might understand the truth, feel the operation of good upon his mind, and have liberty and ability to resist the powers of hell and to join himself with heaven? Surely none but God was able to do all this, and it was absolutely necessary that this should be done; therefore it was absolutely necessary that Jehovah should be incarnate to be our Redeemer. B.

FROM THE MANUSCRIPTS OF EMANUEL SWEDENBORG, AN EXTRACT.

Conjugial love depends on the love of the wife, and according to its quality such will be the reciprocal love of the husband. The love of the wife does not depend upon that of the husband, for it is the will which acts upon the understanding, goodness upon truth; which is the reason why the command is given that "a man shall cleave unto his wife." The case, however, is the very contrary with those who are not in conjugial love.

In love truly conjugial the wife is desirous to think and to will the same things as her husband, and the husband the same as his wife; and when each is under this influence, they are led by the Lord as one—they two are but one angel. For in this respect the will and understanding of each appertains to, and is appropriated, by the other, and thus there being a mutual donation and reception, it cannot but happen that they are led by the Lord as one.

It is conjugial love which opens the interiors of the mind; for there is an influx from the Lord through the third heaven into it, which enables man to be receptive of all celestial love and truth.

ON THE DOCTRINE OF FAITH ALONE.

"Wisdom is easily seen of them that lóve her."

In some part of the amazing volumes of the Hon. Emanuel Swedenborg, I recollect meeting with an observation of the following import: that *love and faith are the wings by which man is enabled to ascend into heaven*. This beautiful remark led me to reflect upon that most absurd

doctrine, *Faith alone*. If, in its towering flight, the bird of heaven should be deprived of one of its wings, it would descend into those regions, in which its wings had given proof it was not intended to abide: Faith *alone* is a bird having but one wing; and whatever imaginary flights this unnatural creature may take, it really does not, for it really *cannot* ascend. Faith *alone* is as thought without affection, from which it is difficult to conceive that any advantages can result. It is the opinion of many, that the doctrine of Faith *alone* is, at this day very rapidly gaining ground; but when I assent to this opinion, I shall do so most reluctantly, because, in my judgment, it amounts to an acknowledgment that the kingdom of darkness is increasing; and certainly this must be a painful admission. The doctrine of Faith *alone* certainly originated in evil, and is therefore hostile to the reign of HIM, who came to take away the sins of the world. Whether its advocates increase in number or otherwise, it is certainly true that they are very numerous.

I am very well assured, that they who labor to establish the kingdom of our Lord, must necessarily contribute to the destruction of this His antagonist. Armed and fortified as this champion of evil appears to be, by the literal sense of the Word, it is not really so, because the Word is falsified to defend that which must shrink before the light of Heaven. One single truth admitted, namely the exclusive divinity of the Lord, and the doctrine of Faith *alone*, with the absurd system connected therewith, and upon which it rests, will appear to be as they really are—mere phantoms: for notwithstanding its gigantic appearance, Faith *alone* has no *reality*. One single stone, the *stone which the builders refused*, but *which is become the head of the corner*, is sufficient to strike to the earth this terrible foe to righteousness, which appears frightfully formidable only because it originates in, and leads to, evil. St. James declares, Faith *alone* is *dead*, that is to say, that Faith *alone* is not Faith. Every thing in which the hand or operation of the Almighty is discernible demonstrates the junction of love and wisdom; in man He united these principles, and so constituted him man. If God then united love and faith in man, let us remember that what God has joined together, man ought not to put asunder.

He who separates Faith and Charity, violates an express law of Jesus Christ, and produces the same confusion in the "*little world*" within himself, that would follow from the removal of the sun from the natural world. T.

REMARKS ON LUKE II. 11.

GREEK.

ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστος Κυριος, ἐν πολει Δαβιδ.

LATIN TRANSLATION.

11. Quia natus est vobis hodie Salvator, qui est Christus Dominus in civitate David.

ENGLISH TRANSLATION.

"For unto you is born this day, a Saviour, who is Christ the Lord, in the city of David."

THE COMMON TRANSLATION.

"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

From this last translation, which is the one in common use, the reader merely receives the idea that our Saviour was literally born in Bethlehem the city of David, but in the other translation, as well as in that of the latin, and also in the greek text, we learn, that he is Christ, the Lord in the city of David. And by the city of David is meant the true Church, which consists of all those who receive the Lord Jesus Christ in their hearts and lives and worship him as their only God and Saviour, and with no others is he received or considered as Christ the Lord.

FOR THE HERALD OF TRUTH.

Mr. Editor,

Believing it to be your design to explain difficult passages of Scripture, I take the liberty to request an explanation of Judges xv. 4, 5. "*And Sampson went and caught three hundred foxes, and took fire brands, and turned tail to tail, and put a fire brand in the midst between two tails.*" "*And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and the standing corn, with the vineyards and olives.*"

Your compliance with the above request will much oblige a friend.

WALDRON.

N. B. The above request shall meet with attention in due time. Ed.